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An Inklings Bibliography (27)

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Abstract

A series of bibliographies of primary and secondary works concerning the Inklings.

AN INKLINGS' BIBLIOGRAPHY

[27] Compiled by Joe R. Christopher

This Bibliography is an annotated checklist covering both primary and secondary materials on J.R.R. Tolkien, C.S. Lewis, Charles Williams, and the other Inklings. Authors and readers are encouraged to send off prints or bibliographic references to the compiler:

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Aeschliman, Michael D. The Restitution of Man: C. S. Lewis and the Case against Scientism. With a Foreword by Malcolm Muggeridge. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1983. Index of names. [x] + 94 pp. [Barfield, 14; Lewis, vii-ix, 1-15, 18-23, 26-27, 32-33, 38, 45, 57-81, 83-91nn; Williams, 44, 88n.] Paper, $4.95.

Aeschliman writes one of the better books on Lewis; avoiding mere summary of Lewis's works, he instead places him in the context of the English moralists who have argued against belief in a valueless universe. Although a large number of writers and scientists are named and quoted on both sides of the controversy, Lewis's main tradition is this:

> The sources on whom Lewis chiefly relied are Plato and Aristotle, St. John, and Augustine among the Ancients, and Aquinas, Richard Hooker, Samuel Johnson, and G. K. Chesterton among the Moderns -- all exemplars of what Lewis calls "the great central tradition." [p.3.]

Not much is made of St. John in this book; but Johnson and Chesterton are cited in a number of times only next to Lewis himself. Indeed, for one passage (pp. 38-45), this book seems to be more a summary of Chesterton's ideas than Lewis's. The main treatment of Johnson is briefer (pp. 24-27).

Aeschliman has five chapters. The first -- "Common Sense and the Common Man" (pp. 1-15) -- establishes Lewis's non-visionary, rational tradition (Till We Have Faces is not mentioned). The second chapter, "Scientism vs. Sapientia" (pp. 17-45), surveys the central debate of a valueless naturalism and a Platonic and religious wisdom, with Johnson and Chesterton, as mentioned above, having their part. the third chapter, "Scientism: The Current Debate" (pp. 47-55), is a brief contemporary assessment, with only one passing reference to Lewis (p. 48). The fourth chapter, "C. S. Lewis and the Two Cultures" (pp. 57-72) is perhaps the most important in the book; it redefines Lewis's tradition (p. 59), not altering his allegiances but fitting them into a larger pattern; it discusses the form of the debate between scientism and value systems in Lewis's time; and it spends much of its discussion in a comparison of Lewis and F. R. Leavis (pp. 62-67), finding Leavis a man in the tradition of Matthew Arnold, who attacks the two extremes ("the scientism of the 'technologico-Bethamite'" on the one hand, and aesthetic nihilism, on the other) but who has no theological basis for his values. (Aeschliman misses some comments by Lewis on "Life" in the second edition of Studies on Words which bear on the attempt to set up that term as a positive basis for meaning.) The last of this chapter, partially by means of a comparison to John Henry Newman's "illuminative reason" (p. 69), briefly establishes the basis for Lewis's aesthetic values. The fifth chapter, "The Abolition of Man" (pp. 73-81), is basically a summary; it repeats Lewis's argument that the denier of the Tao has no basis for any beliefs. (Aeschliman says here and in the previous chapter that Lewis's The Abolition of Man is a response to A. J. Ayer -- pp. 60, 67, 74 -- but Lewis does not mention Ayer, so this is an argument that Lewis knew the works of the Oxford philosopher of his day and responded indirectly.)

Aeschliman, in general, has given a background to Lewis's philosophic beliefs. He has a good ability to summarize without distorting, which is rare. Although there are a number of religious writers cited, Aeschliman's basic concern is not religious per se but philosophic. At one point he rephrases a statement about God to be a statement about the Good (p. 74); he calls Lewis "a traditional rational Theist" (p. 79); he uses the phrase philosophia perennis several times (pp. 70, 74-75, 78, 81). Whatever his own religious beliefs, Aeschliman offers a larger context than most writers on Lewis: Aldous Huxley (pp. 6, 44, 52, 75) can be cited as easily as Kierkegaard (pp. 30-31, 37-38, 50); at one point the author refers to "the core of rational Theism -- Jewish, Christian, or Moslem" (p. 71). Despite a few failures to footnote quotations (Michael Dummett, p. 70; Anthony Quinton, p. 76), despite an assumption that the rather generalized style of The Abolition of Man is aimed at the Common Reader (pp. 60, 72), this is an excellent background study for one side of Lewis's non-fiction writing.

Bouyer, Louis. Women in the Church. Translated by Marylin Teichert. With an epilogue by Hans Urs von Balthasar and an essay by C. S. Lewis. San Francisco: Ignatius Press, 1979. 132 pp. [Lewis, 121 (mentioned), 122-132 (essay).] Paper, $5.95.

The book is a combination of different materials. Bouyer's main portion of the volume originally appear in French as Mystere et ministeres de la femme dans l'eglise (1976) (cf. p. 4); it was translated into German by H. U. von Balthasar as Frau und Kirche (1977), who added his epilogue to that edition (cf. p. 121n); von Balthasar reprinted Lewis's "Priestesses in the Church" (1948) following his epilogue, although it is not clear whether or not the essay was translated into German. The footnotes on Lewis's essay are those by Walter Hooper for "God in the Dock": Essays on Theology and Ethics (1970).

Bouyer's discussion begins from a conservative position: the sexes are equal but complementary in their roles; he is arguing against the ordination of women to the Roman Catholic priesthood and episcopate. (He discusses the diaconate later; also, he does not consider his position conservative, just realistic -- equality without identity.) After a two-chapter treatment of femininity and the Godhead, his application of the theology leads to a discussion of the sexes in terms of masculine representativeness and feminine creatureliness, of masculine reason and feminine sprituality, although that is an over-simplification of a long chapter; Bouyer, as he indicates at one point (pp. 67-68), has ended up not far from Jung on some points (he notes only one). His final chapter points to two ministries for women:

an order of consecrated virgins (who, he suggests in an appendix, might live in the world of employment but dedicate themselves beyond that to prayer) and an order of deaconesses and widows (which, in his appendix, he suggests might act like a traditional nunnery). Von Balthasar's "Epilogue" brings in a few points about the male priesthood from other writings by Bouyer; he closes with this statement:

> . . . we have appended some refreshing reflections by a full-voiced thinker who harmonizes perfectly with Bouyer. I speak of C. S. Lewis, the great Anglican lay theologian who, in spite of being a professor of philology, was perhaps in our century the most conversant in theological matters. [p. 121].

Lewis was a Professor of Mediaeval and Renaissance Literature, not philology; he denied a great knowledge of theology, although von Balthasar could argue a case there. But Lewis does generally harmonize with Bouyer because they are both treating the sexes archetypally.

The Chesterton Review, 9:4 (November 1983), i-ii, 295-404. Edited by Ian Boyd for the G. K. Chesterton Society. Address: St. Thomas More College, 1437 College Drive, Saskatoon, Saskatchewan, Canada 57N OW6.

Inkling-related materials: (a) Russell Kirk, "The Talents and Exploits of Roy Campbell," pp. 359-364. A review-article on two books: Roy Campbell: A Critical Biography, by Peter Alexander (1982), and The Selected Poems of Roy Campbell, chosen by Peter Alexander (1982). Kirk gives a number of anecdotes about his own experiences with Campbell -- the first three involving autobiographical anecdotes invented or exaggerated by Campbell. Kirk points to a few errors or ignorances shown in Alexander's biography, praises what is said about the "Seven Swords" poems, comments on inclusions and exclusions in the anthology, and returns to Campbell's genial personality as a close.

(b) Christopher Howe, "Rees-Mogg to head Chesterton Society," Catholic Herald (London), 8 July 1983; excerpts rpt., pp. 386-387. Five sentences are spent in a summary of a talk by Christopher Derrick which compared Lewis and G. K. Chesterton (p. 387).

The Dawson Newsletter, 2:3 (Fall 1983), 1-16. Edited by John J. Mulloy for the Society for Christian Culture. 201 Ohio Street, St. Paul, MN 55107.

One item in this issue has passing mention of an Inkling. In "The Attack on Chesterton from the Catholic Left", by John J. Mulloy (pp. 7-10), is a refutation of George Orwell's charge that Chesterton is "non-ecumenical": Mulloy points out that G. K. C. was an Anglican for "three-fifths of his literary career" and that "he is now being read with great interest by Protestant Evangelicals, along with C. S. Lewis." Lewis gets one more sentence for having mentioned in Surprised by Joy the important influence of Chesterton on him.

Kilby, Clyde S., "Preface to The Screwtape Letters". In The Screwtape Letters, by C. S. Lewis, pp. vii-x. New York: Bantam Books, 1982. xvi + 96 pp. [Dedication to Tolkien, xii].

This volume has the 1941 text of The Screwtape Letters; thus the Lewisian content is not of bibliographic interest here. But the preface by Kilby is new. He brings together several of Lewis's comments about Hell and related matters (without citation of sources), makes a comparison on damnation to the souls who choose Hell in The Great Divorce, points briefly to several touches of theological or moral profundity in The Screwtape Letters, offers a paraphrase of the book on Hellfire (without noting Lewis's probable indebtedness to St. Catherine of Genoa), and ends, rather abruptly, with quotations from two reviews.

Kreeft, Peter. Between Heaven & Hell: A Dialog Somewhere Beyond Death with John F. Kennedy, C. S. Lewis & Aldous Huxley [sic, with ampersands on both cover and title page]. Downers Grove, Illinois: Intervarsity Press, 1982. 115 pp. [Williams, 20].

Using the fact that Kennedy, Lewis and Huxley all died on 22 November 1963, Kreeft -- an associate professor of philosophy at Boston College -- brings them together in a vaguely situated afterlife (rather like that on the fringes of Heaven in The Great Divorce, if one judges by the conclusion, but without any specific details). In this situation, Lewis argues down both of the others, using the Aut deus aut homo malus disjunctive syllogism, in an elaborated form, against Kennedy (the Latin phrase appears on p. 37; the full form of the Latin syllogism on p. 66), and attacking two positions advanced by Huxley (pp. 72, 80). Although the particular developments of the arguments are by Kreeft, Lewis did use a form of the same disjunctive syllogism in Mere Christianity (Book II, Ch. 3, "The Shocking Alternative") and some of the textual defense of the Bible which is here used on Huxley's first point appears in "Christian Apologetics" (fourth paragraph from the end). The discussion of Huxley's eastern pantheism -- his second point, more or less -- seems to be original to Kreeft.

The arguments are interesting, if not as airtight as these characters assume. For a simple example, Lewis asks, ". . . does a good teacher deliberately use poetic language when he knows his audience will misinterpret it and take it literally?" and Kennedy answers, "No" (p. 18); but at least two other answers are possible: (a) "Sometimes, if there is no other way to teach a certain point; then he will hope a few may see what he means," or (b) "I recall that on at least one instance Jesus told his disciples he would interpret the parables for them but not for the people at large -- so the answer seems to be yes, at least part of the time for part of the audience." (The point at issue is whether Jesus meant what he said about Heaven and Hell.)

But the major flaws in this book are in the depiction of the characters, not in the argument. Lewis greets Huxley by his first name on first meeting him (p. 14), not a very British action; Huxley says he remembers that Lewis stirred up Oxford with his debates (p. 15), but Huxley moved to the United States before the Socratic Club began; Lewis says that he tends to be absent minded at times (p. 20), more a traditional joke about professors than generally accurate about Lewis; the fictive Lewis says that sages -- practical philosophers -- do not use "platitudes that everyone already knows," (p. 57), while Lewis, in real life, liked to quote Dr. Johnson to the effect that people more often need to be reminded than taught something new; Lewis here says that, although morality is the same in both the East and the West, its purposes differ (p. 101), a distinction which the real Lewis's Natural Law writings do not support; and the fictional Lewis turns out to have read Riesman's The Lonely Crowd (p. 110). On the other hand, Kreeft's Lewis is good on medieval theology, and he refers to one of Charles Williams's books (p. 20), as well as to several of his own -- although referring to others' books is more characteristic of Lewis than the latter. Perhaps it is not fair to fault Kreeft's depiction of Kennedy and Huxley since he admits in his "Prologue" (pp. 8-9) that he may be shifting their positions slightly in order to make his case. However, it is also true that their personalities do not come through much as they were in real

life. Kennedy lacks much wit and humor; Huxley does not have the large and precise vocabulary of the real Huxley, although he does explain some Eastern terms. (One thinks of the grotesque myth told by Aristophanes in Plato's Symposium: it matches his plays.) That the three do not spend much time worrying about what is happening on earth (Kennedy does not mention his wife, his family, the vice president, etc.) is part of the givens of the dialogue, but still the loss of the personalities is regrettable.

The cover drawing by Joe DeVelasco shows the three men in chairs at a table, with papers, a coffee cup, a pipe in an ash tray, and a pair of glasses on the table. The likenesses are recognizable, although Huxley seems to be more like his 1948 photographs than later (and without wrinkles in any case); Lewis is probably the least well depicted of the three.

The Lion and the White Witch [boxed game]. Game invented by Paul J. Gruen; illustrated by Kurt Mitchell; graphic layouts designed by Dioni Artworks and Mark Duebner. Elgin, Illinois: David C. Cook Publishing Company, 1983. $9.95.

The game consists of a board, a die, four men, a spinner, twelve Aslan cards, and a rule sheet. Gruen's game is a single-track tace game, with (as is common in race games) the distance of movement dictated by the roll of the die. In this case, the men (colored pawns) move from the wardrobe (at the bottom corner of the diamond-shaped board) to Cair Paravel (at the top). The movements are complicated by various sorts of commands on certain of the stops, including the use of the spinner on some; the most significant rule is that, when any man has been captured by the White Witch (by landing on any one of the three stops with her name), the other players move their pieces backward with each roll until some player rolls a six or until one fo the other players uses an Aslan card to free the imprisoned man. The game is not given an upper age level, but it is called "a game for children" from age five and up, with an approximate playing time of twenty to thirty minutes.

The instructions sheet also gives a brief, three-paragraph summary of The Lion, the Witch, and the Wardrobe, and it indicates to parents that the game is meant to help teach children to work together (to free a captured player so all may progress) and it may be used to discuss redemption (presumably through the Aslan cards). The instructions sheet also indicates the existence of a Prince Caspian Game and a Voyage of the "Dawn Treader" Game, as well as a Parent-Teacher Guide to the Narnia games. These three items have not been seen.

The illustration by Kurt Mitchell is used as background for the board, with Aslan, Mr. Beaver (actually a beaver without clothes to indicate its sex), and Mr. Tumnus on the left, grassy side, and the White Witch, a wolf, and a dwarf on the right, snow-covered side. Three scenes from the same painting -- Aslan, the White Witch, and Cair Paravel -- are used on the box, although, because of the different shape, they show a few details of background not on the board. The spinner reproduces the heads of Aslan, Mr. Beaver, the White Witch, and the dwarf from this painting, as the Aslan card uses the same portrait; but on some of the stops on the board, different portraits of Mr. Beaver and the dwarf are used.

Mallorn: The Journal of the Tolkien Society, No. 20 (September 1983), 1-32. Edited by Jennie Curtis.

Main contents: (a) Pauline Baynes, cover drawing of a Mallorn, p. 1. Mallorn's standard cover. (b) Jenny Curtis, "Editorial", p. 4. (c) J. S. Ryan, "Before Puck -- The Pukel-men and the Puca", pp. 5-10 [Barfield, 9; Christopher Tolkien, 6]. Ryan offers a survey of words cognate with the Anglo-Saxon pucel (Puck the sprite: pouk, a devil; etc.) in order to show the background out of which Tolkien developed the Pukel-man statues of The Lord of the Rings; Ryan is following an identification made by Christopher Tolkien in Unfinished Tales. Ryan not only cites most of the uses of the word in early literature (he ignores or does not know the use of Pooka in such a late and American work as Mary Chase's Harvey [drama, 1944]), but also ties uses of it in geographic names to southern England, possibly due to a Celtic influence. He also includes some conjectures about Tolkien's reason for using the word.

(d) Stephen Allcroft, "Lay in Reply to the Half-elven's Song", p. 11. Seventeen lines of free verse, with nearly identical second and last lines as a framing device. A desire to know and love the Children of Beren. (e) Kathleen Herbert, "Book Review: Finn and Hengest", pp. 12-13, 22. A review of the book by Tolkien edited by Alan Bliss (1982). Herbert describes the book, suggests an order of reading of the materials (with an additional translation for the poetic effect), and praises the editor's work on Tolkien's lecture notes. She believes the book is worth reading by the non-specialist, partly to see "Tolkien's mind at work." (f) Dave Cooper, "Gandalf meets Radagast", p. 14. Full-page drawing; the two wizards look alike, but designs above them indicate their different concerns.

(g) Ted Crawford, "The Geography and Economy of Numenor", pp. 15, 27. Crawford writes a largely objective, encyclopedia-styled article on his titular topic. "One might have expected a rapidly rising population leading to over-exploitation of the natural resources and a subsequent famine but this does not seem to have happened. Perhaps there was a static population because the men of Numenor [sic, no accent mark] paid for their long life with a very low fertility or possibly a very low sexual drive." He also discusses the probable size of Numenorean ships. (h) Michael Burgess, "A Doom or Iron", pp. 16-17. A narrative of a warrior killing a dragon, in thirty iambic tetrameter quatrains (ABAB) printed without spacing between any lines. Some of the details seem indebted in a general way to Tolkien: after death, "His [the dragon's] spirit rose on shadow-wings, / A thing a [of?] smoke with hollow jaws." Perhaps this ghost is inspired by Sauron's smoke-like hand? A few of the rhymes are imperfect.

(i) Charles Noad, "Book Review: The Monsters and the Critics", pp. 18, 22 [Christopher Tolkien, 18, 22]. A review of Tolkien's volume of seven essays, edited by Christopher Tolkien. Noad spends a paragraph on each essay, indicating usually its appeal to the non-scholarly reader. (j) Iwan Rhys Morus, "'The Tale of Beren and Luthien'", pp. 19-22. Morus first considers the Beren and Luthien episode structurally in The Silmarillion: mainly, "I would argue that one of Tolkien's master-strokes . . . is the irony . . . that the Free People's greatest achievement against Morgoth -- the taking of a Silmaril from the Iron Crown -- is the seed that brings about their eventual utter downfall" (p. 19). Morus also considers the episode autobiographically, parallel the "encounter in the woods" motif with Tolkien's other uses of it: Aragorn and Arwen, Thingol and Melian, Eöl and Aredhel, Smith and the Queen of Faerie (in Smith of Wooton Major), the couple in "Shadow-bride" (in The Adventures of Tom Bombadil -- Morus says the poem is possibly connected to the Eöl and Aredhel story), and interesting as a possible reflection of the unhappy aspects of Tolkien's marriage. Finally, Morus discusses sources of the Beren and Luthien story, mainly the Kalevala. He disagrees with T. A. Shippey's negative description of the story as garish, believing Tolkien was trying in this early

tale to imitate the detail of Celtic stories.

(k) Brin Dunsire, "Quenta Findagillo", pp. 23-24. A fictional biography of Findegil, a Fourth Age scribe of Gondor (mentioned by Tolkien); Dunsire's headnote indicates he is developing the reference to his own Middle-earth alias in disguised terms from his own life. (l) Nils Ivar Agøy, "Mr. Bliss: The Precursor of a Precursor?", pp. 25-27. Agøy traces a number of parallels between Mr. Bliss and Tolkien's other writings, particularly The Hobbit (Mr. Bliss and Bilbo, their homes, the three bears and Beorn, their homes, plot parallels, the Dorkinses and Bilbo, etc.) but also Farmer Giles of Ham (the Dorkinses' dog and Garm), Leaf by Niggle (requests for aid), and The Lord of the Rings (four duplicated names, with another -- Bruno -- appearing in The Lord of the Rings ms.; the Dorkinses and Farmer Maggot). Agøy does not find unusual the high number of similarities between Mr. Bliss and The Hobbit, since they were composed only a few years apart from each other and both "were told to the same children" (p. 27), but he finds the separation of Mr. Bliss from the Silmarillion materials more surprising. The Hobbit may be considered a synthesis of the whimsy of Mr. Bliss and seriousness of The Silmarillion.

(m) Jessica Yates, "Book Review: The Road to Middle-earth, pp. 28-9. A review of T. A. Shippey's volume. "The Road to Middle-earth is a turning-point in the study of Tolkien's mythology, and typically it has been virtually ignored by the critics since its publication a year ago" (p. 28). Yates offers a brief survey of the book. (n) Steven Quayle, "Aragorn's Hymn to Caras Galadhon", p. 30. A poem of two seven-line stanzas followed by a final eight-line stanza. The lines are irregular in length and meter; the few rhymes seem to be accidental. An appreciation of Gandalf's stand against the Balrog.

Murchison, William. "C. S. Lewis: Heaven's Dinosaur.'" The Dallas Morning News. 22 November 1983, p. 16A.

An appreciation of Lewis on the twentieth anniversary of his death, published on the editorial page and written by an Associate Editor of the newspaper; it is probably typical of a number of tributes published that day. The fourth paragraph:

> Among the great lay spokesmen for Christianity have been a remarkable brace of 20th-century Britons -- Lewis, G. K. Chesterton, Dorothy L. Sayers, Malcolm Muggeridge and (if you want to throw in naturalized subjects) T. S. Eliot. The most influential of these, beyond doubt, is Lewis.

In ten more paragraphs, Murchison says something about Lewis's life, his "Mere Christianity", and his books; the editorial concludes:

> His unfashionable convictions once prompted Lewis to describe himself as a dinosaur. Perhaps so; for see what great footprints he left behind!

(The bibliographer received this item from Dr. Conley Jenkins of Stephenville, Texas.)

Murphy, Brian. C.S. Lewis. Mercer Island, Washington: Starmont House (Starmont Reader's Guide, No. 14; Series Editor, Roger C. Schlobin), 1983. 96pp. Bibliography; index. [Barfield, 22; Coghill, 10*-12, 22-23; Dyson, 10*; Havard, 10*; W.H. Lewis, 9-10*, 22, 26, 71*; Tolkien, 10*, 62, 89b*; Williams, 22, 62-63, 89b*; Inklings generally, 10, 22. Starred page numbers are not in the index. Note: in the chronology of Lewis's life, p. 10, the listing of Inklings includes A.C. Harwood and C.T. Onions, which seems to be an error.] Paper, $5.95.

The Starmont Reader's Guides are a series of chapbooks on science-fiction writers, and Murphy's approach and concerns are appropriate to the students of science fiction. His introductory chapter (pp. 11-16) establishes Lewis as argumentative and poetical, and then indicates the ambivalence in the SF field about him: Out of the Silent Planet is a classic, but it is not often cited. Murphy, following an essay by James Gunn, argues that SF is both a genre and a philosophy--and, Murphy suggests, Lewis has the materials of the genre but contradicts the philosophy. Arthur C. Clarke is used an an illustration at this point (p. 15), as is Shaw later (p. 33). (Clarke is the only regular SF writer who is cited in Murphy's book, rather oddly.)

The science-fiction orientation is suggested by the body of the chapbook: a biography of Lewis (pp. 17-24); a chapter each on Out of the Silent Planet (pp. 25-43), Perelandra (pp. 45-55), and That Hideous Strength (pp. 57-70); and a chapter on the Narnia books and Till We Have Faces (pp. 71-81). In general, Murphy avoids previous criticism and has fresh things to say about the fiction. He does not consider Lewis's SF short stories, SF poetry, or SF criticism.

The chapter on Out of the Silent Planet is fairly indicative of Murphy's approach, both is weaknesses and strengths. He begins with some comments about Lewis's visual imagination and the anti-"Westonism" which was the thematic idea of the book (pp. 25-26); these points have been made before. He finds it "difficult to judge just what use" Lewis made of his sources in Wells and Lindsay--these have been discussed before, and Murphy really should know the book on Wells--Mark R. Hillegas's The Future as Nightmare (1967)--which answers the first. Murphy indicates Lewis's Christianity, but fuzzes the discussion by saying Lewis borrowed not just from the Biblical tradition but widely (pp. 26-27); he gives no examples. Of course, he may be avoiding much that is precise about Lewis's Christian beliefs in order to avoid losing his SF audience. Murphy cites Lewis's love of the Aneid and The Prelude, and discusses Out of the Silent Planet as a journey book in something of their tradition--the Wordsworthian walk in nature framing the significant quest (pp. 26-27). (Murphy seems not to know Lewis's discussion of the Aeneid in A Preface to "Paradise Lost"--certainly he never cites Lewis on Milton, and A Preface is not listed in the bibliographies at the end of the chapbook) At this point Murphy offers a fairly detailed reading of the first chapter of Out of the Silent Planet (pp. 28-31)--the Pedestrian as Anybody; the opening isolation of which, if taken spiritually, Lewis disapproves; the perhaps faulty map; the altruistic thought preceding the selfish one in Ransom's mind by a fraction of a second, with a comparison to Graham Greene's fictional world; an emphasis on duty whatever the feelings, with a comparison to existentialism; Devine's name suggesting "the corruption of the best is the worst"; Weston's name suggesting "the degeneration of the Western scientific tradition"; a comparison of Weston's attitude of only science mattering t the division discussed by C.P. Snow in The Two Cultures (2nd ed., 1964). Part of this suggests chance associations of the academic mind, and the reading of the two names is parallel to earlier discussions, but as a whole the matter is sufficiently new to be valuable for the student of Lewis. The rest of the chapter, and of the book, is something of the same mixture here suggested. Two interesting new possible sources are these: Shasta and his "father" in The Horse and his Boy are like Siegfried and Mime (p. 76); the Fox weeping at Psyche's presumed death in Till We have Faces is like the philosopher who weeps in Rasselas (p. 79).

The most bothersome points in the content are these: the mislisting of the Inklings in the "Chronology|, cited above in the headnote (p. 10);

Murphy's misreading of "an intruder in his own house" in Surprised by Joy to refer to Lewis and not his father (p. 18); the author making much of the term dilemma in a passage from The Screwtape Letters while not considering that Screwtape, not Lewis, is the "author" (p. 23); a misguess that Lewis disliked the term "Christian humanism" (p. 58); Spirits in Bondage being said to have been "apparently never reprinted", when Xerography copies are available from University Microfilms International (p. 85); the annotation of Como's C.S. Lewis at the Breakfast Table which misses Hooper's revised bibliography, and Murphy's recommendation of Hooper's unrevised bibliography, and Murphy's recommendation of Hooper's unrevised bibliography in Gibb's Light on C.S. Lewis (pp. 89-90.

As suggested above, the volume has a "Chronology" of Lewis's life (pp. 9-10); an "Annotated Primary Bibliography: Fiction and Poetry" (pp. 83-85); a "Primary Bibliography: Principal Non-Fiction", which is not annotated and which misses A Preface to "Paradise Lost" and Mere Christianity, as well as some other books which may not be "Principal" (pp. 87-88); and an "Annotated Secondary Bibliography", which its headnote calls "some of the major books on Lewis"--thus justifying several omissions--but which does list twenty-seven books (pp. 89-92).

A black-and-white drawing by Stephen E. Fabian on the cover has Lewis's head at one side of diagonal picture with Tinidril on Perelandra in most of the area.

Pierce, Hazel Beasley. A Literary Symbiosis: Science Fiction/Fantasy Mystery. Westport, Connecticut: Greenwood Press (Contributions to the Study of Science Fiction and Fantasy, No. 6), 1983. x + 257 pp. [Lewis, 211 (not in index); Tolkien, 211 (not in index); Williams, 211.]

Pierce surveys, with copious examples, combinations of Science Fiction with Detective / Mystery / Thriller materials, and in her fourth section she discusses the combination of Fantasies with Mysteries (in her jargon, this is "The Science Fiction / Fantasy Gothic Mystery"). For this bibliography, the significant discussion in one of the psychic sleuth or occult detective tradition: Sheridan LeFanu's Dr. Martin Hesselius in "Green Tea". Algernaon Blackwood's John Silence, M. P. Shiel's Prince Zaleski (who does not belong to this tradition except in the trappings, although Pierce does not note it), Gelett Burgess's The Master of Mysteries (a pseudo-psychic sleuth, as Pierce indicates), William Hope Hodgson's Carnacki, The Ghost Finder, Sax Rohmer's The Dream Detective, Seabury Quinn's series of stories (and one novel) about Jules de Grandin, and Charles Williams's Inspector Colquhoun in War in Heaven (pp. 206-211). Pierce does not claim to be exhaustive in her examples, and it would be easy to double the number of true psychic sleuths mentioned by her; but this discussion seems satisfactory for its purposes. Whether Colquhoun in Williams' novel can really be said to belong to this tradition is doubtful: he seems to be more an ordinary detective who finds himself in a supernatural case. At any rate, the discussion of the detective plot is better done in Thomas H. Howard's The Novels of Charles Williams (1983). The references to Lewis and Tolkien is just the standard mention of the Inklings, despite War in Heaven belonging to Williams' London days before he had met (or written to) either one of them.

Purtill, Richard L., C. S. Lewis's Case for the Christian Faith. San Francisco: Harper and Row, 1981. xii + 146 pp. Bibliography; index. [Barfield, 104, 143b; Bennett, 143b; Coghill, 52, 137n, 143b; W. H. Lewis (misinitialled W. D. in the index), 14 (not in the index), 104, 135-136nn., 138-139nn., 142b; Tolkien, x, 32 (allusion, not in the index), 56; Williams, 52-53, 98-99. Previously unpublished excerpts from Lewis letters, all starred in the notes, pp. 135-140: to Miss Rhona Bodle, 11 March 1945 (pp. 1, 10), 28 April 1955 (p. 100); to Mr. Canfield, 28 February 1955 (pp.57-58); to Dom Bede Griffiths, undated 1930 (p. 81), 7 January 1936 (p. 17), June 1937 (pp. 87-88), 24 December 1946 (p. 103), 27 September 1948 (p. 84), 27 June 1949 (p. 81); to Miss Jacobs, 3 July 1941 (p. 16), 15 August 1941 (p. 38); to Sister Madelva, 19 March 1963 (p. 11); to Mr. Mason, 6 March 1956 (pp. 97-98); to Sister Penelope, 30 December 1950 (p. 34); to Ruth Pittenger, 17 July 1951 (p. 11).] $10.95.

Purtill, a professor of philosophy at Western Washington University and author of Lord of the Elves and Eldils (1974), as well as of seven books related to thinking and two fantasy novels, here offers a clear, pleasantly written book on Lewis's Christian apologetics. The approach is not as an academic study but in the terms of re-making Lewis's arguments (and occasionally supplementing them) in a new organization and, when possible, with quotation of fresh or lesser known examples of Lewis's writings -- hence, there are only eight quotations from Mere Christianity in the whole book, while passages from fifteen previously unpublished letters appear. The arguments are ten times illustrated with quotations from Lewis's fiction (including The Screwtape Letters, which is is itself quoted from seven times). Of the new letters, probably those to Dom Bede Griffith are the most valuable for their theological insights, but the one which will probably attract the most attention is the condemnation of masturbation, with reference to Williams' Descent into Hell (pp. 97-98).

Contents: 1. Some reasons for Lewis's Success (p. 1-11), 2. Reasons for Belief in God (pp, 12-27), 3. What Must God Be Like? (pp. 28-44), 4. Who Is Christ? (pp. 45-56), 5. Miracles and History (pp. 57-71), 6. Faith and Reason (pp. 72-79), 7. Rivals of Christianity (pp. 80-93), 8. Christian Living (pp. 94-108), 9. The Problem of Prayer (pp. 109-119), 10. Death and Beyond (pp. 120-131), Conclusion (pp.132-134).

In the second chapter, for an example of Purtill's approach, he discusses Lewis's use of traditional arguments for the existence of God: the ontological argument (pp. 14-16); the cosmological argument, which Lewis did not find useful (pp.16-17); the moral argument (pp. 17-19), the experiential argument, based by Lewis on Sehnsucht (pp. 19-22); and the argument from design (pp. 22-27). For the latter, Purtill finds Lewis using an unusual (and important) variant of the design argument, basing it on man's reason; indeed, Purtill says of all the last three arguments Lewis produced his own versions (p. 17). Purtill mentions Lewis's debate with Elizabeth Anscombe in connection with the fifth argument, holding that Lewis was guilty in Miracles of only an overstatement, which Anscombe caught (p. 24); more interestingly, Purtill corrects another argument in Miracles (p. 26). Since Purtill often augments Lewis's arguments, as indicated below, it seems a pity he did not attempt to answer the Freudian reply to Sehnsucht: that all such "oceanic" experiences are regressions to infancy, to a stage when the ego is not yet properly distinguished from the world around it.

The best example of Purtill supplementing Lewis's position occurs in the third chapter, pp. 31-32. Purtill has traced Lewis's Boethian position of God being outside of time as an answer for God's foreknowledge existing with man's free will; Purtill then suggests an alternate answer in

which God, inside time, does not have full foreknowledge. He adds, "Lewis, who was satisfied with Boethius' solution, does not explore this one; but it is clear that, given a choice between abandoning freedom and modifying a certain idea of God's knowledge, he would modify the theory about God's knowledge" (p. 32). It is not only not "clear" that Lewis would have accepted a theory of God's limited foreknowledge, it is likelier -- given Lewis's insistence on keeping to traditional positions -- that he would deliberately have chosen not to resolve the tension between God's foreknowledge and man's free will but have asserted both were true. However, this is the only case in the book of Purtill putting Lewis into a false position.

Other cases of Purtill's supplements, acknowledged or unacknowledged, seem to be these: the position that damned souls are destroyed -- not Lewis's position, as acknowledged (pp. 39-40); a diagram of the Trinity in terms of the western creeds (pp. 42-43); a discussion of the validity of the New Testament texts (pp. 53-54); an extended comparison of God's grace to a Presidential pardon (pp. 61-63); an argument that Jesus did not just do psychosomatic healings (pp. 67-68); an argument that Jesus was not just and Eastern Adept of the mystical arts (pp. 69-71); a discussion of faith as involving commitment as well as intellectual assent (pp. 75-76); an answer to Lewis's problem about why God promises, in the New Testament, so much in answer to prayer and delivers so little (pp. 113-114); an argument against the position of Christianity-without-immortality (pp. 122-123); and a parable about a cat hater (p.123).

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Inkling-related materials: (a) Tom Egan, "The Father Christmas Letters", pp. 175-176 [Lewis, 175]. A review of Tolkien's 1978 book, appreciative of the content and drawings. Lewis gets in for a comparison of The Screwtape Letters to the form and Narnia to the contents. Egan takes The Father Christmas Letters as a unified work more than most reviewers did. (b) "Selected Letters", pp. 196-203 [Lewis, 199; Tolkien, 196, 201-203]. Four of the letter writers react to an essay on Tolkien by Christine Barkley and Muriel B. Ingham in the previous issue (Ben Indick, Michaela Duncan, Carl P. Wilson III, and Thomas Egan), of whom the last also also praises the art accompanying the essay; one writer (Joe Christopher) mentions Out of the Silent Planet in a contrast of SF and mystery fiction.

Wolfe, Gene. The Castle of the Otter. Willimantic, Connecticut: Ziesing Brothers, 1982. [xii] + 113 pp. [Tolkien, 72].

This volume of essays by Wolfe on his The Book of the New Sun tetralogy includes a dialogue with a hypothetical reader, titled "The Rewards of Authorship" (pp. 71-82). At one point Wolfe defends The Book of the New Sun against an academic theory of trilogies (and tetralogies) -- "each volume . . . should be a finished story in itself, the various parts being interconnected by a progression in time and overlapping characters" -- by reference to The Lord of the Rings, where there is one story throughout as in his book. Wolfe also mentions "that Tolkien was a professor of Anglo-Saxon at Oxford," presumably to use him as a counter-academic authority (p. 72).

Hein, Rolland. The Harmony Within: The Spiritual Vision of George MacDonald. Washington, D.C.: Christian University Press (A Subsidiary of Christian College Consortium), and Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1982. Sixteen photographs. xx + 163 pp. Index. [Lewis, ix-x, xiii (not in index), xvi (in index but containing no reference to Lewis), xviin (not in index), 2n, 54-55, 124n, 127, 158b; Tolkien, xvii; Williams, 86n.] Paperback, $6.95 (distributed by Eerdmans).

Hein's volume joins Richard H. Reis's George MacDonald (1972) as one of the basic studies of MacDonald's fiction. Hein has the following content to his chapter: a biography (I), The Princess and the Goblin and The Princess and Curdie (II), At the Back of the North Wind (III), Phantastes (IV), Lilith (V), the realistic novels (VI), the fairy tales (VII), and MacDonald's theory of the imagination and his literary achievements (VIII). Hein's basic approach is Christian, as is appropriate for the material; but he does not push the symbolism further than generally seems valid and he is not comitted to seeing MacDonald as more orthodox than he was. He shows to what degree MacDonald reacted against the Calvinism of his background and does a good job of indicating the underlying themes and symbols of MacDonald's fiction.

The references to the Inklings are minor. Lewis's three major discussions/presentations of MacDonald--George MacDonald: An Anthology. The Great Divorce. Surprised by Joy--are cited in the bibliography (p. 158) and quoted and/or cited in the text--The Great Divorce. p. ix; 'Preface" to George MacDonald: An Anthology. pp. ixn, xviin, 2n, 54, 124n; Surprised by Joy. p. ixn. Lewis's "Preface" is, of course, a piece of criticism as well as a personal acknowledgement of indebtedness, and it is often simply cited as criticism. Tolkien is mentioned as being in the line of literary myth-makers which extends back to Plato (p. xvii), and Williams' doctrine of co-inherence is compared very briefly and generally to MacDonald's "concept of two interpenetrating worlds" --that is, the real world and a moral fantasy (or dream) world (p. 86n). The Williams comparison seems dragged in.